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RICHMOND, KY., WEDNESDAY, NOV. 11, 1914.

**Christian Scientists' Reply To Dr. Barnes.**

It should be observed that the long list of absurd things alleged against Christian Science, each item beginning with the words "It denies, etc.," which appeared in the published "Excerpts" from Dr. Barnes' sermon, are not quotations from any Christian Science book or authority, but are mere statements against Christian Science contained in a book written by a minister of the Episcopal Church, as to which Dr. Barnes says: "I have used Dr. Halde- man's book in the preparation of my address because, so far as I know, the Christian Scientists have never at- tempted a refutation of its propo- sitions." As a matter of fact, the absurd propositions of this book have been suc- cessfully refuted by the Christian Sci- entists, time and again, in the public press of perhaps every State and Territory in the Union, only Dr. Barnes has not been so alert to inform himself on this side of the question. Indeed, if Chris- tian Science was anything like its ene- mies represent it to be, the Christian Scientists themselves would doubtless be the first to repudiate it, for the Christian Scientists certainly believe it is a correct interpretation of the Bible and the teaching of Christ Jesus and recognize no other authority for its doctrine. It is a common practice of the opponents of Christian Science to represent it as teaching any number of absurd things that no sane man would believe, and, having thus assured them- selves an easy job, they proceed val- iantly to demolish this straw man of their own creation, who never had an ex- istence outside of their subservient fan- cies. Fortunately, everything that Christian Science teaches, or has ever taught, is plainly set forth in Mrs. Ed- dy's books, which are readily accessi- ble to the public and which every read- er of your excellent paper and every one who heard Dr. Barnes' sermon may read and know whether or not it teach- es the silly things that are charged against it. They will find that many of the statements in the "Excerpts" are unqualifiedly false and others are so de- tached from their proper connection as to convey a false impression, which is just as misleading.

For many years it was the practice of these sectarian critics of Christian Science to ridicule the healing work it is doing; then they began to admit that it might relieve nervousness and per- haps relieve functional troubles some- times; finally its cures became so num- erous and notorious that they cannot

be denied by people who value their reputation; and, accordingly, we find in Dr. Halde- man's book such admissions as this, on page 403: "Christian Science does many wonderful works. Some of the cures seem almost, if not altogether, miraculous." I imagine this will be a distinct revelation to many good peo- ple in Madison county who have been doubting in their minds whether Chris- tian Science really heals the sick. It may be that their good pastor or their faithful family physician has expressed a doubt as to whether Christian Science is really healing the people. But now we find that its bitterest and ablest foes are compelled to admit that it is doing "many wonderful works" and that some of its cures are "almost, if not altogether, miraculous!"

These good works being admitted, Christian Science says to its enemies, as Jesus said to His enemies: "Many good works have I shewed you from my Father; for which of those works do ye stone me? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and be- lieve that the Father is in me, and I in Him." This He said to the Scribes and Pharisees, the orthodox clergy of that day, and it shows how important Jesus considered it to be that all should ac- cept as true the healing power of the Gospel which He received from the Father and delivered to them. They answered Him as the orthodox clergy of today are answering Christian Science—they said: "Thou hast a devil."—John 8:48. They said: "This fellow doth not cast out devils, but by Beelze- bub, the prince of the devils."—Matt. 12:24. So say the Scribes and Phari- sees today.

On page 403 of his book Dr. Halde- man says of the healing power of Chris- tian Science: "Its power is the power and energy of Satan alone." Such peo- ple would say the same thing of Jesus if He should appear today and again take up the healing work. How would it be possible for them to recognize Him? They say today that Christian healing is past and gone. If He should appear to His works, they are com- mitted to the belief that such works are done, not by the power of God, as Jesus said, but by the power of Satan. What appeal could Jesus make to such peo- ple? Is it not passing strange that they will believe the devil is doing this gra- cious work for the people, in the Chris- tian Science Church, while maintaining that God has ceased to do such works for the people in the orthodox churches? According to this argument, the day of good works is over with God, but not

with the devil. The healing ministra- tion of God's word has spent itself; the good in the devil alone survives. They apparently have a better opinion of a Christian Science devil than they have of an orthodox God!

The Bible says, "The common peo- ple heard him gladly."—Mark 12:37. They asked their leaders, "Can a devil open the eyes of the blind?"—John 11:21. And the Savior asked His disci- ples the same question, as we read in Mark 3:23: "And He called them unto Him and said unto them in parables, 'How can Satan cast out Satan? How can evil cast out evil?'"

However, it matters not to our critics that Jesus laid down the universal principle that good can- not come of evil nor evil of good, and insisted that this principle was of universal application and sufficient, at all times and under all conditions, to determine whether a work is of God or of Satan. It matters not that He is saying to them today as He said to the Pharisees then: "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?"—Matt. 12:26. And, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Matt. 7:18. "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit."—Matt. 12:33. "Wherefore by their fruits ye shall know them."—Matt. 7:20. Now the opponents of Christian Science admit that it is healing the people, but say that by its fruits ye shall not know it; they say the tree is not known by its fruit; they make the tree corrupt and the fruit good; they say a corrupt tree can and does bring forth good fruit; they say that Satan is healing the peo- ple. Will the people of Madison coun- ty decide with the enemies of Christian Science, or will they decide with Jesus and say that inasmuch as the fruits of Christian Science are admittedly good, the tree itself, or Christian Science, must be good?

It should never be overlooked by a student of these questions that Jesus always appealed to his healing work as being the first and best proof of His ministry. Thus, when His friend and near kinsman, John Baptist, was in prison, he made an especial appeal to Jesus to know if He was the Christ, of which we read in the 11th chapter of Matthew, viz: "Now when John had heard in the prison the words of Christ, he sent two of his disciples, and said unto Him, art thou He that should come, or do we look for another?"

"Jesus answered and said unto them, go and shew John again those things which ye hear and see: The blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them." Notice in this Scripture that it was the works of Christ that led John to in- quire if He was the Christ. However, this appeal would have had no force with our critics, who said then as they say now, that these works are done by "the power and energy of Satan alone." And yet the convincing power of this appeal to healing works as proof of the truth of Christianity has been enhanced a thousand-fold since Jesus proffered it to John. For we not only have the ex- ample of Jesus and His disciples, a large part of whose ministry consisted in healing the sick, but we have the as- surance of Jesus, recorded in holy writ, that whosoever should believe the gos- pel announced by Him should have power to heal the sick. This healing power is declared to be an inseparable incident of the gospel He preached and commanded others to preach; nor is it recorded that He ever authorized any- body to preach that He did not im- mediately enjoin them to heal the sick. So far from His gospel's having lost its power to heal by reason of His depart- ure from earth, Jesus says: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."—John 14:12. His disciples are to do greater works after His de- parture than before. They are to do greater works because of His departure, as He explained to them on another oc- casion: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you."—John 16:7. And just before His de- parture He said to them: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved. . . . And these signs shall follow them that believe; in my name shall they cast out devils . . . they shall lay hands on the sick and they shall recover."—Mark 16:15-18.

From this it appears that whoever believes the gospel sufficiently to be saved, should be able to heal the sick. Healing the sick is given as a sign by which the people may know when the gospel they believe is his gospel.

"These signs," He says, "shall follow"—always follow, them that believe, "they shall lay hands on the sick and they shall recover." The fact that

Jesus called attention to these healing works as signs that should follow, and identify his Gospel from all others, would seem to preclude the possibility of these signs following any other gos- pel or the activities of any other agency. For it is not supposable that He would have persistently appealed to these works as presenting the most unmis- takable evidence of his Christly mission and the truth of his Gospel, knowing at the same time that it was in the power of Satan to do these works and so de-

ceive the people. The proposition is self-evident absurdity. It is admitted by the worst enemies of Christian Sci- ence that these signs follow the gospel it preaches and it is certain that they do not follow any of the gospels preached by the orthodox churches. Further- more, these gospels all differ from each other in matters which their adherents believe to be of essential importance. It is certain, therefore, that they can- not all be the Gospel of Jesus, since there is but one Gospel of Jesus, and since things which differ from each other can not be the same thing. Sup-

pose we leave it to the ministers of the different denominations represented in Richmond to tell us which, if any, of these gospels is the Gospel of Jesus. Suppose they all meet and take the vote, first, whether the gospel preached by the Baptist minister is the Gospel of Jesus, every one of them but the Bap- tist brother would vote no, with all his heart, and so, in turn, every gospel that any of them is preaching would be con- demned by the unanimous vote of all the other ministers and we should have it announced that it is the overwhelm- ing opinion of the ministers in Rich-

mond that the Gospel of Jesus has never yet been preached in Richmond. The fact, therefore, that these signs do not follow the preaching of these gos- pels, does not so much as raise a pre- sumption that they would not follow the preaching of the Gospel of Jesus nor weaken the convincing force of their testimony that the gospel of Christian Science is the Gospel of Jesus.

L. H. JONES,  
Christian Science Publication  
Committee for Kentucky.

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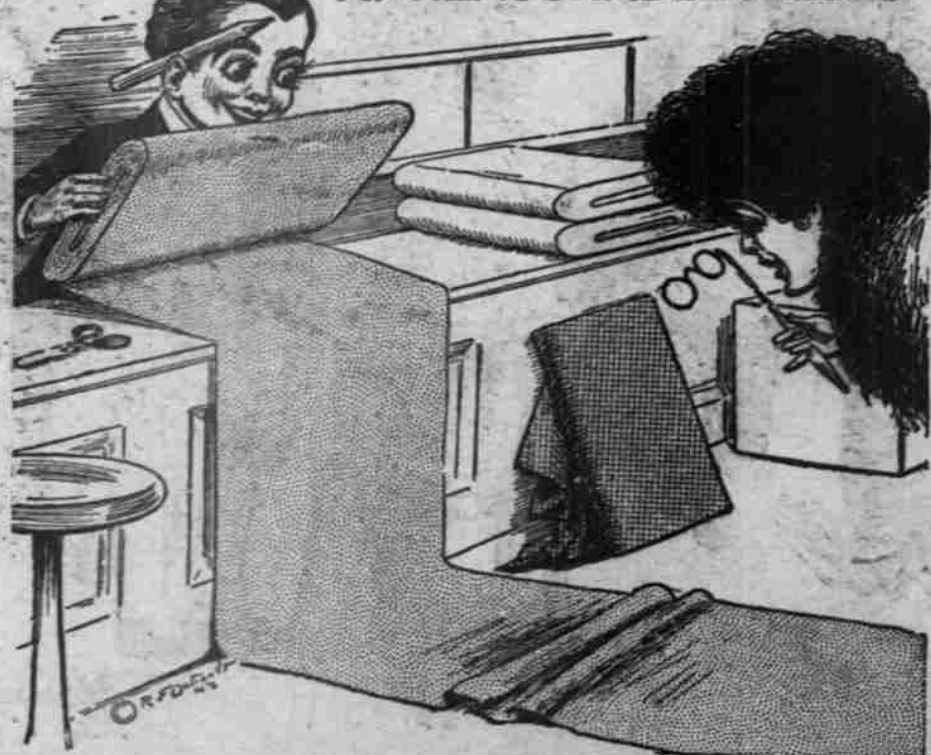
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